# **SERMONS AND SERVICES**

Religious Offerings and Teachings in the Churches Yesterday.

LIBERALISM IN LIFE.

Frothingham on Seeking, Speaking and Living the Truth.

WORK-DAY CHRISTIANITY.

Faith and Imagination Compared by Dr. Armitage.

GOD'S DISTRIBUTION OF GRACES.

Dr. Tyng Discourses on the Old Testament's Trees

Father Mooney's Tribute to the Late Very Reverend Vicar General.

Beecher on the Battle of the Conscience with Good and Bad.

Father Kiely on St. Paul as an Eleventh Hour Apostle.

THE CROSS OF CHRIST.

in all parts of the city, and unusually impressive ermons were preached, as will appear by the following digests of the utterances from the leading which are just now of a specially sad and interesting nature-are described in another the only one in the minds of religious people in this city, the sudden demise of a much loved and faithful priest, whose body is lying in state to be spiritual shepherd.

and yesterday was one of its fervent seasons, judging from the tenor of the reports which follow.

#### CHURCH OF THE MESSIAH.

"The Liberal Church"-Sermon by the

The Church of the Messiah, Park avenue and Thirty-fourth street, notwithstanding the disagreeably cold and raw atmoshere, was quite well filled yesterday morning with an intelligent congregasideration was "The Liberal Church," and the text, Matthew xiv., 10-"But Jesus said unto them, They need not depart; give ye them to eat." It is, my friends, Mr. Powers began, no part of my tion of the terms in which this miracle, so-called, of feeding five thousand and more with but five gelists. So far as the objects of this discourse are concerned, it is immaterial whether the story from which the text is taken be understood by us as a matter of fact and literal account of a transaction which took place just as it is told us in every respect, or whether it is a nar-rative "founded on fact," the relation of a remarktracted the wondering attention of His disciples and companions all, that it was recounted by them and additions in detail and coloring, until,

APTER SOME FORTY YEARS or more had elapsed from the time of its occur-rence, it was written out and so fixed forever and saved from all further transformation, and handed down to us in the shape in which we now have it. For, admit if you please, that that story is in form mythological, its substance is genuine neverthe

For, admit if you please, that that story is in form mythological, its substance is genuine nevertheless, and what of it, therefore, remains, after its drapers has been wholly removed, is worthy our profoundest attention. Doubless it is true, just as it is here asserted, that Jesus, when he came out of the boat, saw the multitude and was moved with compassion towards them, because they were as sheep without a shepherd; that in the greatness of His compassion, unaindful of His own exhaustion and that of His disciples, and disregarding the selfish and earthly motives which had drawn these people together, going up into a mountain, He sat down with His disciples and taught them many things about the kingdom of God and healed such as had need of healing; and that, finally, in order that His ministry unto them might be entire—that it might reach and satisfy their every want of body and mind and heart—after He had thus fed them with

THE BERAD OF LIPE,
and when in that desert place the day was far spent, and there was nothing to eat, He directed His disciples to distribute among them of their little store of food as much as they desired. And, lot to the astonishment of all, this wonder was somehow performed. They did eat and were satisfied, and some of the food remained. And the multitude, when they saw this miracle, said:—"This is of a truth the prophet who was to come unto the world." This miracle—what was it and how was it performed. A miracle is an unusual, an exceptional and so an astonishing occurrence in one or more respects. The circumstance that it was the five loaves and two flut are we sure that it was the five loaves and two flut are we sure that it was the five loaves and two flut are we sure that it was the five loaves and two flut are we sure that it was the five loaves and two flut are we sure that it was the five loaves and two flut are we sure that it was the five loaves and two flut of the mind and beart, we ought to remember, has very inuch to do with the wants of the body at any given moment. The

and less physical to be had than is usual for the feeding of so many; more of the manliested power of God, and less need, therefore, for the use of ordinary means for the accomplishment of the sired result. And, underlying this fact, is the truth that nature and spirit are not opposing principles, but, rather, differing manifestations of the same hidden power. "All that is natural," says Hodge, "is spiritual in its assent and cause; all that is spiritual is nature and rest, while spirit is nature in action," and, together, matter and spirit make up the universe of God.

But the disciples were not acquainted with this truth. And with the remark that the measure of duty in this world is not the inherent or apparent ability that a man may think he possesses for the doing of the will of God in any given case, but rather his cenviction that a certain thing is demanded, accompanied with the trust that the needed strength for its performance will be imparted to him somehow or other, Mr. Fowers came to the application or rather the improvement of the line of thought submitted. In the spirit and light of this exposition, he continued, I wish to take a look, first, at modern society; next, as related to modern society, and finally at the special word which is given to this church here and now to accomplish. This American life of ours, taken in its religious aspects—we shall discover immediately, if we look carefully enough, that it is very marked; and also which are very like the peculiarities of the religious lite of Palestine at the time referred to in the text. There is the presence of a vast multitude of people fity described by the phrase "as sheep without a shepherd," Mr. Powers then almosed to the millions in the United States that are without allegiance to any Church, and explained the reasons for it. They have no privileges or oppertunity given them to make such attachment. He also dwelt upon the perfis surrounding them and the Church because of itis. There is no orthodex, Churches, so called, cannot aid them; a

The Soul of Truth-Seeking, Speaking and Living the Truth-Sermon by the Rev. O. B. Frothingham.

The Rev. O. B. Frothingham's congregation was, as usual, large and fashionable at the services yesterday morning. He announced as the subject of his discourse, "The Soul of Truth." I shall not speak, he began, of truth on the divine side, but of truth on the human side. In man there is an instinct for it the same as for water, a desire to have and to hold it. Though some doubt it, there is such a thing as truth. It is God's constitution of the world, and the race of man may have it or not. It is established upon everlasting founda-tions upon adamant, the dust of diamonds and

WHAT IS THE SOUL OF TRUTH! Our duty towards the truth may be summed up under three heads-seeking the truth, speaking the truth and hiring the truth. Mankind has an instinct that never is satisfied until it is on the track of the truth. Everywhere you go you will find man seeking after this thing. The artist will

find man seeking after this thing. The artist will have the truth about colors, the philosopher of the human mind and the worshipper of the secret of Divine love. See in religion what men have suffered to find the truth. They believed if their children were not baptized they would be cast into everlasting hell and torment. This was a Deviliable believe the constant of the property of the propert

here and there the same wearinges? When this age of indolence comes then comes fear. Are explorers afraid?

IS LIVINGSTONE APEAID

while searching is the jungles of Africa, surrounded by wild beasts and dishonest guides? Was Gailleo airaid the heavens would come down when he pointed his rude tube to the skies? Is Professor Tyndail afraid in his experiments? These men exult in danger. They are sure they will find something if they persevere. Then comes another duty—speaking the truth. How shall a man know the truth? Speaking the truth is a very difficult thing. How is a man to know but that he has some selfsh ends in view? Let him communicate the truth, though it cost him money and friends. This duty of speaking the truth is serious and solemn. There is no duty greater than it. Inther told the truth about Rome, and it brought about the thirty years' war. William L. Garrison spoke the truth, and it shook America to the centre. But the most important thing of all is

LIVING THE TRUTH.

Let there be true living and there will be true speaking. Living the truth is as difficult as speaking. Living the truth is as difficult as speaking it. There is a woman whose husband is a drunkard. He abuses her and neglects their children. She is poor, heart-broken and suffering, yet no one knows it. If she speaks of her husband she says he is good at heart and that his abuse of her and neglect of her is all a mistake. Is that true living? It is a true and honorable and

A BRAUTIFUL PALSEMODD.

The false appearance is assumed to keep up self-respect—a very juliferent thing from putting it on where there is no self-respect to preserve. The life that does not dread the reporters, the detectives or the scandal mongers is the true life, the life into wnich all may look and see no skeleton.

ST. BRIDGET'S ROMAN CATHOLIC CHURCH.

ST. BRIDGET'S ROMAN CATHOLIC CHURCH. Twentieth Anniversary of Father Mooney's Pastorate-A Call to the Unconverted-A Requiem Mass for the Late Father Starrs.

Yesterday, as usual, a large congregation gathered in St. Bridget's church, avenue B and Eighth street. It was the twentieth anniversary of Rev. Father Mooney's pastorate in the parish, and this circumstance probably called out a larger congregation than might otherwise have gathered. The mass did not commence until nearly eleven taken from Matthew xx., 1-16, announced that on Tuesday next at nine A.M. a solemn requiem mass would be sung there for the repose of the soul of the late Vicar General Starrs. church. Father Mooney said, owed this to Father Starrs, his dear, his bosom friend. The late Vicar General loves to come to St. Eridget's, and the last time that Father Mooney called on him to invite him to his (Mooney's) lecture the shadow of death through his glance. Father Mooney thought a little drive would do his friend good, and hence as a

THE RECORD OF TWENTY YEARS. Father Mooney then read the gospel of the day, and said:—Beloved brethren, before making a few remarks on the gospel which I have just read, l will say a few words on a theme that is interesting to every one of us. In the good providence of God on this day, and I believe at this same mass, I close my twentieth year among you. And mas-much as you have been the first to receive my ministry when I came here with empty hands and with feeble voice and little knowledge, but with all the zeal of the young priest, it is due to you and to myself that I should say a few things to you to-day. They have been long years, yet they have been short years to me, because I have been should good. I feel to-day as if I had but just come among you, and no priest has had more kindings and consideration shown him than the priest hood. But I owe all to the people. If I were on the mountain top, said the reverend father, what could I doe asked. But I am not here to compliment myself. It was my duty to do what I have done; but this duty has been to me a pleasure. Father Mooney then prayed. God's blessing upon all who had been in the Churcs when he came hither, and upon all who have since joines and are still in it. And now, said he, I need not tell you how much I am beloved by you. For myself care noffer the smiles or the frowns of any man. My business is trying to save souls, and in this work frowns or smiles make no difference with me. Referring, then, to the gospel read, he said he was sent here twenty years ago by the householder—by God—to say to the people.

"WHY STAND YE HERE ALL THE DAY IDLE?"

And to very many he has to say to the people. The vineyard that needs cultivation and care is the human soul. Its owner is God and the laborer is man. And unless a man lives up to the spirit of religion he cannot expect his shilling. Father Mooney then explained the significance of the hours at which haborer is man. And unless a man lives up to the spirit of religion he cannot expect he ship had a still had to the spirit of religion he cannot expect he ship had a still had been to the different periods of human life as childhood and youth, manhood and even old age. We are called to this duty at every hour—as early as the use of reason is given and as late as life tiself. The reveren the zeal of the young priest, it is due to you and to myself that I should say a few things to you to-day. They have been long years, yet

and the Church than those who appear to bear the burden and heat of the day. There are too many sioths in the Church. People differ in sanctity, and he (the speaker) came to say to many of his people to-day, "Why stand ye here all the day idle?" He said it especially to those who are so idving and keeping the commandment of God and of the Church. Such are standing idle in the market places while God wants them to go into His vineyard and work. With some this may be the sixth hour, with others the ninth and with others it may be the eleventh hour. Alas for the indifference of those who stand thus idle in the market places when God and the Church is calling them! The reverend Father then called up incidents in his ministry here, when he had been called to the dving beds of men and women who had left this call and command of God unneeded and unasswered until the closing hours of life. He had also witnessed the triumphant death of meny a young disciple of the Lord, and he could, therefore, from experience, urge his hearers to answer this call of God promptly. He had seen many bright fires on the hearths of his parishioners put out by the ruthless hand of death. Many a dwelling is now dark which once the light of joy and smiles illuminated. But it was not for him now to bring back those scenes of serrow or of joy, nor to call from their peaceful slumbers the many beautiful children he has buried during his twenty years' ministry here. But he could not help asking himself why he had been spared all those long years, while so many fathers and mothers and wives, and husbands and children, had been cut off? The people had come to him by thousands in those twenty years of his ministry to ask him to perform the last rites of the Church for their dying or deceased friends. And to-day memory carried him back to those scenes. God has spared him to call some of them over again, perhaps at the eleventh hour, to

ST. GEORGE'S PROTESTANT EPISCOPAL

"Trees for Ment, Whose Leaf Shall Not Fade"-Discourse by the Rev. S. H. Tyng, Sr.

terday Rev. Dr. Tyng took for his text, "And by the river, upon the banks thereof, on this side and leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit accord-Ezekiel xivil., 12. The reverend gentleman, in opening his discourse, spoke of the trees as the fruits of the giorious Gospel of Jesus Christ. Thus, as the text describes, we see the saving grace and

flows from the throne of the sanctuary of God. The Gospel gives to man not only the privileges he desert stretching from the hill of Zion to the Dead habitation, but volcanic eruptions that had rent the rocks asunder, the learned divine stated that the prophet saw under the sanctifying induences of that river trees growing by THE RIVER THAT FLOWED FROM THE THRONE OF

These were the trees of righteousness watered by the spirit of truth. They were trees whose leaves shall ever be green. They are living trees, servants of the living God. They were the living trees brought to God by the power of the Holy Ghost. The trees are symbolical of such men as the Gospel has called into being and such as the world has never seen, beside—such men as the disciples of Christ Jesus who went out into the world to preach the Gospel of salvation. These wonderful trees the prophet saw in the desert of Judea are only illustrations of

prophet saw in the desert of Judea are only illustrations of
THE PROCLAIMERS OF THE DIVINE GOSPEL
of God. How bright and clevating they are! When
the record of man is made up no man in this house
will dare deny that these preachers of the Word
are the princes of the world in propagating the
principles of the Gospel. After glowingly portraying the joy and peace and happiness that the
Gospel brings to the believer the minister referred
to the missionaries as
THE GREATEST BENEFACTORS OF MANKIND,
whom God will bless and man magnity. They are
the living trees that grow by the river flowing from
the throne of God. He spoke of the indiclity of the
world and the sin that follows, and declared that it
is the refining influences of the Gospel alone that
will purify our moral atmosphere and
ONNAMENT THE SOCIETY OF MAN.
Take the Gospel away and everything would be a
hopeless desert such as Ezekiel saw. Every converted soul brought to the knowledge of God is an
ornament by the river that Bows from the throne
of God. They are ornaments that can flever perish,
for there is no condemnation to those who are in
Christ Jesus.

for there is no condemnation to those who are in Carist Jesus.

GOD KEEPS THEM BY HIS COVENANT.

Because He lives they live also. There is also in every generation of men a succession of these ornaments. These trees continue to spring up wherever the river of His holy spirit flows, Persecutions will not blot them out, for they are heavenly, and the dews of God abide upon their branches, and these living tree—these living men—

## CHURCH OF THE TRANSFIGURATION.

Mission Work in the Episcopal Diocese of New York-Addresses by Bishop Potter and the Rev. Mr. Applegate.

A missionary meeting of unusual interest was held at the Church of the Transfiguration, East The meeting was opened by the usual religious exercises. Bishop Potter, who presided, then addressed the meeting. It was, he said, dedicated to the discussion of the missionary work in this diocese. Their good rector had very kindly allowed them the use of this building on this occasion. Often as they were called upon to give, there was one, he assured them, who gave more than any of themthe Almighty—whose goodness is new every day. It nad been estimated that some hundreds of thousands of dollars go out of this city for missionary purposes. The whole amount which they had been able to bestow on the mission work of this diocese was less than \$10,000. There was one large county in which there was but one parish, and there were many

\$10,000. There was one large county in which there was but one parish, and there were many large counties in which there were but two or three or four parishes, but where there ought to be twenty. Besides these destitute districts they had some thirty points at which their clergylen were at work. There were a great many reasons why a church, a liturgy like this should be spread over the face of this country. In twenty-five or thirty cases the continuance of the services of their clergymen was depending on the small stiftings which they received from the mission fund of this diocese. Withhold this stipend, and they would extinguish the light of the Gospel in all these places. He 'hought that large appropriations ought to be given 'a this great work.

The Rev. Mr. Apples, 'te, of Newburg, made a few remarks. There were 1,2,000 persons in three counties, at their very doors, he said, who never darken a church door. He knew that some good work was being done in these places. He knew one clergyman who had three different mission stations, in the same county an effort had been made some two years ago to revive a parish, and as a result of this good work they had now forty-five communicants instead of eight, and a Sunday school of eighty-five children instead of fifteen.

In Orange county, in a town of 6,000 inhabitants, the church was not enclosed, and in danger of peing blown down by any severe gust that might come along. Was it not a shame that this church should remain unfinished in this wealthy diocese of New York? Three thousand five hundred dollars comtributed for the completion of this church would be money well bestowed.

The Rev. Mr. Harrison, of Peckskill, then delivered an address. The only thing which he felt to be necessary to-night, he said, was to call their attention to the counties that lay immediately around them. They were apt to everlook the wants of these counties in thinking of the needs of foreign countries across the ocean. It was sometimes to an address the proposition of their own demoninati

ST. PRANCIS XAVIER'S CHURCH. Sermon by the Rev. Father Ronsyne,

Men-The Distribution of Graces-God Wishes that All Should Know the

The Church of St. Fr neis Xavier, West Sixteenth street, was densely crowded yesterday at last mass. The members of the congregation appeared entirely aristocratic and intelligent. The beautiful ceremonies of the mass were rendered magnificently impressive by the presence of a number of the young students acting as acolytes, by the grand appealing music of the choristers, and by the soft streams of sunshine which poured in at intervals through the stained windows.

was preached by the Rev. Father Ronayne, of the Order of the Society of Jesus. The reverend Father chose his text from a portion of the Sunday's gespel—St. Matthew xx., 15 and 17—"Is it not lawful for me to do what I will with mine own? Is thine eye evil because mine is good? So the last shall be first and the first last; for many are called, but few The preacher said the text was one which offered

to all a subject for the deepest thought and most earnest consideration. God had entire and sole dominion over His own gitts, and He can, in the depths of the secrets of His wisdom, make any division of them which seems best to His omnisci-ent mind. When He bargains with his servants for ent mind. When He bargains with his servants for a denarius, or penny, a day, He rewards them justly according to the contract—that is, for the homage they have rendered to Him. He bestows upon them the graces which He has promised them. Again, He very often gives to those who labor in His vineyard during the eleventh hour as many graces and blessings as He does to those who have labored the whole day—that is, through a liletime. To some envious and selfish minds this appears an unfair dealing. But

THE EYE OF CHARITY
can never see it in that light. The intensity of that love which one truly contrite heart may pour forth towards its Creator in one hour may be more acceptable in His divine conception of a creature's homage than the selfish, but necessary services of you or me in His vineyard for a lifetime. Hence it is that He answers us back in the striking words of the evangelist, "Is it not lawful for me to do what I will with nine own? Is thing eye evil because mine is good?"

The reverend preacher continued to extend the application of the text to the numerous examples on record of those who, living in a state of sin and error, on the one hand, become immediately and effectually converted to a knowledge of the truth and a life of perfection, while on the other many who, during a long period of their lives, have been in receipt of God's graces, abuse them, perhaps, instantaneously, and become rebellious and profligate. This, he said, was but one phase of God's dealings with men, and served as an introductory illustration of

CHRIST'S OWN WORDS. a denarius, or penny, a day, He rewards them

gate. This, he said, was but one phase of God's idealings with men, and served as an introductory illustration of CHRIST'S OWN WORDS.

"The first shall be last and the last first, for many are called but few are chosen." Here the reverend Father explained in touching language, which made an evident impression upon his congregation, the meaning of the text he had repeated. All had been called to a knowledge of the truth, and the will of God was that all should be saved. There was not a corner of the earth in which a single human being existed, whether he may be Christian, pagan or idolator, but felt in some manner the mysterious workings of Divine grace. The whisperings of His voice penetrate and search the inclinations of every heart, like rays of sunshine penetrate the near and distant corners of the universe. Some hear His voice and misinterpret its meaning. Idolators know Him by His works, but are blind to a knewledge of His unjesty and omnipotence. Christians vary in their knowledge of the truth, but truth is one and indivisible, and to know it you must know it in its entirety and unity, otherwise you cannot know it. Hence those outside the true Church often seek the truth perseveringly, and it is only after long study and experience they at length find it.

To those within the pale of catholicity God's grace is ever within reach. Some grasp it because their minds are stamped with the golden glidings of divine faith. Others waive this grace because they regard the teachings of the Church with indifference. The first whisperings of divine grace may be the last chance of vocation and the first conviction of living well the last gift of Divine grace. The reverend preacher concluded by begging all to avail themselves of the special gifts of grace irequently sent to them.

MADISON SQUARE PRESBYTERIAN CHURCH. The Rev. Dr. Paxton on Christian

the Rev. Dr. Adams' Presbyterian church, on Madison square, by invitation of the Young People's Christian Association, and at their request repeated his discourse on "Christian Work." There was not so large an attendance as was expected, owing, no doubt, to the severity of the weather, the congregation being composed mostly of young

The Rev. Dr. Paxton in his opening remarks alluded to the Young People's Association, its conof the great work that was before them, and how few realized the true duties of the Christian. The

of the great work that was before them, and how few realized the true duties of the Christian. The association had banded themselves together to carry out the good work of SPREADING THE GOSPEL.

far and wide. They had a mission to perform in seeking out the poor, wandering sinner and to bring him into the fold of Christ. How few considered the importance of their mission, or how many were there who asked themselves WHAT IS MY MISSION?

What is the Christian to do? or where shall I go? God had placed in their hands the implement, "the word of life and the truth of God," and by this they have the power and the vitality to speed the word of God, and seek to save the souls of men. Many seemed indifferent, he claimed, to their duties. They should seek to keep the power and wisdom of God before them. They should go out in the byways and dark corners of the earth, bearing

THE TORCH OF LIFE
and light the wayward sinner to the paths of Christ. There was no greater field for the true Christian than in this very city. Go where you may sin and vice can be found at every corner. It was in the dark cellars, flithy garrets and low dens of iniquity where the lost can be found, where humanity is suffering and where the Christian mission lies. Some think, he said, that their sphere lies inside the church, but it is not so; it is outside the house of God and where souls are perishing.

Mr. Paxton continued at some length, dwelling intently upon

THE DUTIES OF THE CHRISTIAN, and what should be done by every one who seeks to do good. It was, in fact, a plain lecture as to what must be done to advance the work undertaken by the young people of the church, and it was received with marked attention.

### PIPTH AVENUE BAPTIST CHURCH.

Faith and Imagination Compared-The Difference Which Separates Them-Sermon by the Rev. Dr. Armitage.

The Fifth avenue Baptist church in West Fortysixth street was poorly attended yesterday morn-ing. Most of those who were at the service came in carriages, which lined Forty-sixth street from Fifth to Sixth avenue. After the singing of hymns and the reading from the Bible. Dr. Armitage preached the sermon, which was founded on the text—"Open the eyes of the young man," &c.—
II. Kings, xvii., 21. The gist of his remarks will be found below.

When the King of Syria was returning from Damascus and attacked the chosen people he was many times repulsed, with severe losses. He could not divine how it was that he, with such a powerful army, could be repulsed by the small and insig-nificant army of the Jews. He sent his officers to and out if there was a spy in his camp, but the officers could find none, and so returned to their King and told him. Subsequently they discovered that there was a prophet among the enemy who that there was a prophet among the enemy who apprehended every move and intention of the King's forces, and was, even, by some supernatural power, privy to the consultations held in the chamber of the King. The King now saw that to conquer his enemy he must take this man and destroy him. For this purpose he ascertained the locale of the prophet and then encircled his abode with his myried army. This was done in the night time, and when the morning revealed the hostile hosts encircing the prophet is town the young man came to the prophet and told him that all was lost. The prophet did not try to reason with him that there was hope, but said the prayer quoted in the text.

reason with him that there was hope, but said the prayer quoted in the text,
"OPEN THE EYES OF THE YOUNG MAN," which was answered, and the young man saw the mountain covered with horses and charlots of fire, together with the hosts of heaves. If this had been told to the young man he could not have believed it; but now that he had been blessed with sapernatural vision he believed, and although he believed, he had not faith, for faith, St. Paul tells us, is belief in the unseen. "Where reason ends there faith begins;" and as it is belief in what we do not see it is a difficult something to explain. There is this difference between faith and imagination; faith is belief in the unseen, which is fact,

and imagination is the belief in the unseen, which is fiction. I cannot believe in This Halls OF PANT ON VIRGIL, for I know them ", se fictitious and the productions of their imagination; but I believe in the works of the Aposlies, who bore testimony to what had been taught them and what they had seen. We cannot have faith in anything imaginary, for we know that it is not real. A short while ago an astronomer discovered a star which never had been seen before; no one believed in the existence of such a planet, and still it has been there for ages and ages. Faith does not rest on reasoning, and is harder to acquire than imagination, which is a natural characteristic of our mind. Where the imagination predominates faith is very weak, and, vice tersa, where the imagination is undeveloped faith is strongest and most enduring. In our day the gentier portion of our race have little or no occupation save the pleasure of the imagination, and the sterner portion, who are in a flerce struggle with the world of set, are skeptical about anything that they cannot handle or soe. In fact, we are becoming more and more like.

My prayer for all who sit in darkness and who snun the light is, "May their eyes be opened."

CHURCH OF THE DISCIPLES. Work-Day Christianity-Sermon by the

Rev. George H. Hepworth. The usual large congregation was assembled yes-terday morning at Steinway Hall. Mr. Hepworth preached on "Christ a Vita! Force." his text being John xv., 5—"Without me ye can do nothing." Only one man has ever had the right to utter these simple statement of a plain truth. Christ com-pares Himself to a vine and us to the branches. We appetites, an intellectual organization and spiritual organization that reaches the angels. Now, a man may drop his physical

soul force goes right into the core of his life—dives into the centre of things. And so I say that Christ is vital because he does this thing precisely. He is not satisfied without the core. To Him

LEGAL CHEISTIANITY
is nothing. How did He point the finger of scorn at those who seemed religious, but who refused a word of sympathy to a neighbor? "Ye are like whited sepulchres; white on the outside, but on the inside dead men's bones." What I want is to touch the soul of your soul. Now, there is an important question that has occurred to you and to me a thousand times. What is the relation between God and your soul? That lies at the ioundation of all human possibilities. When you tell me, simply, that there is a God because there is design in everything, I admire that power which took a handful of dust and threw it into space for worlds, system on system; but I am as cold as ice. I gaze upon the stupendous Alps; I am less than a speck of dust. You say that God is as powerful as He is wise. Suppose that the whole universe works like clock work; everything is perfect. I look at you with a cold eye, and only admire the world intellectually. But go a step further. There is another attribute—love. You tell me that God's love cares for me. Now I am warm. After enlarging on this the speaker proceeded to declare that it is paltry for a Christian not to profess his Christianity. Two men are by the side of a dead child. If there is a doubt then it is like the sting of an adder. Some go to God only in cases like these. Let us not go to God on occasions; let us be with Him always.

soul force goes right into the core of his life-dives

Religio-Philosophical Trance Speaking by the Spiritualists—A Theology of Love, Philosophy and Flowers.

There was a fair attendance at Apollo Hall yes-terday morning, when Miss Nettle Maynard apfor "departed spirits," in the delivery of a pleasant address. Like the "somnambula" she came forward, but she carried no candle, as her prototype for a moment upon an elegantly apparelled audience. Then her head dropped and "her waxen lids drooped down" and glued themselves to her cheeks. A slight shiver ran through her frame, her hands were slowly and tremulously extended towards the audience, and in a voice thrilling with emotion she began :-

reaches out through the universe in an infinite number of golden chords that bind the world that guided the movements of Moses in the wilderness and moulded the beautiful ideals that sprang winged from the soul of Jesus are being shed upon the earth to-day from the inexhaustible Source of presenting from a thousand varying sources earnest questionings of deep importance to each and

presenting from a thousand varying sources earnest questionings of deep importance to cach and all of us, and from thousands of sources the challenged answer comes echoing back.

""IMMORTALITY"—IMMORTALITY"
is the cry of every yearning soul in Christendom, and it is the truth of the immortality of the soul that we are trying to promulgate for the saving of the people. The deep appreciation of the value of these proofs to earnest and thoughtful minds shows how widespread is the want of them. The age is ripe for these proofs, as is shown by the unconquerable desire of the thoughtful to possess them. If the spiritualistic philosophy is weak, the whole chain of human belief in immortality must be as weak as this its weakest link. Spiritualism does away with the old materialistic and narrow doctrine of "a tooth for a tooth and an eye for an eye," and it throws over

COLD AND CAREWORN FORMS
the pure mantle that childhood wears when it dawns upon this life. It is

The first faint streak of the morning
that Longfellow so touchingly painted as stealing over the brow of Evangeline, as the "dawn of another life that breaks on this earthly hortzon." If you look in your hails of legislation you will find corruption on the one hand and the basest uses of the forms of law for rank injustice on the other. Yet for eighteen centuries the Man of Peace and Sorrow has been teaching yon better things. For eighteen centuries the mantle of Jesus, rent to fragments by the soldiers of Rome who crucified him, has been letting the brilliant light of His truth and spirituality shine through and fall upon a selfish age. And now the Course that should preach his truth bands its sects together

TO SHUT OUT THIS LIGHT.

"Oh, verily, I say unto you, if a man die he shall have again." The ampritinglishe element is moving

together

"Oh, verily, I say unto you, if a man die he shall live again." The spiritualistic element is moving on to take its position on this question, and that position will be discovered an invulnerable one. We are marching in an army without weapons, without munitions of war, but strong in the might of truth, an army which shall bless, and not curse mankind. The sects of Christendom teach issues of faisehoods and appeal to the passions and prejudices of men and women. We appeal only to the reason of men and women. At the conclusion of the lecture Miss Maynard

passed through a slight spasmodic "spell," and re-treated to a seat on the platform, where an aged and thoughtful lady had sat pensively listening. A fine quartet sang in the gallery, and as the music died away the audience dispersed.

THE RUSSO-GREEK CHAPEL.

Father Bjering on the Internationalists-Liberty, Equality, Fraternity, as Viewed by Christians and by

The little Greek chapel in Second avenue was crowded yesterday morning at the regular service. The great need of a larger church building for the congregation and for the hundreds who would like to worship with them was never more apparent. To meet the oft-expressed wish, not only of the regular congregation, but of many others besides, Father Bjering has translated the liturgy into English, and such portions as are to be sung or chanted are set to music and a choir is already in services will be rendered in English. At present they are rendered in English and Russian. The previous announcement that Father Bjering would

doubtless drew the larger congregation yesterday. The theme of the discourse, as announced, was briefly to the increasing tendency of the age in this eart and filled his soul with pain. Apostacy from God he considered the greatest evil in the world, and the perpetual source of corruption. A nation perdition, for unbelief undermines all the foundain society and in morals. Illustrating this thought by the terrible scenes enacted by the Commune in Paris, Father Bjering likened them to THE APOCALYPTIC VISION OF THE SCORTIONS, coming up out of the bottomiess pit. A picture of nuspeakable misery then unfolded itself under the red, blood-steeped banner. God permitted this for

### BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

The Battle of Conscience-Animal and Spiritual Men Conflicting-Universal Sinfulness—Toleration of Imperfec-tions—Sermon by Mr. Beecher. Plymouth church yesterday morning was lite-

raily packed, and, although the ushers are proverbi-ally polite in procuring seats for all, and especially strangers, a large number were obliged to be left unprovided for, and a large number went away disappointed. Mr. Beecher's sermon was very imwas alive without the law once: but when the commandment came sin revived, and I died. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God

was speaking of his own experience or of a fact common to all mankind. The probability is that se men. Imperfection is universal; there is no one perfect. High moral natures come to strong resuits, yet examination reveals disappointment and discontent of men who endeavor to do right, and pointed with the results. They cry,
I've got two men within me,

one animal, the other spiritual, constantly conflict ing with each other. The spirit is anxious to do right, but the fiesh is too strong. My better self admires God's law, but my under self is continually puling down, bruising, maiming. It always shoots under, don't chained to a dead body, and compelled to march in the line, dragging it after him. Who shall deliver him? Every part of a man stamps the fact of universal sinfulness. We learn the law by running against it. It is the world's universal sentiment that there is no man that can obey perfectly. Consider surrounding circumstances. Men are met by good or bad persons, as it may be, and well-

by good or bad persons, as it may be, and wellmeaning peopie may impress wrong things. Consider the lorces of natural life. Consider that it is
the universal conviction that

MEN MUST SIN.

What is a mother; what is she—thinking, feeling, caring for her helpless babe; but a divine providence? A child is hope organized in imbeelity.

Is it held to account for all its delinquencies, as if
imperfections were not an absolute necessity?

If justice was not tempered with mercy and forbearance a child would not have skin enough to
whip, and if they were made to suffer for every
little offence there would not be a child left to punish in ten minutes. The principle of tolerating sin
is inherent. If you should open the whole conception of character and the whole ideal
of manhood at once upon a reflective,
imaginative, conscientious nature, you would
drive it through condemnation to despair.

It is the benevolent principle of toleration
with imperfectious and sympathetic helpfulness
which saved men. Society could not stir; life
would devour itself if it was not for this principle
of toleration. There must be something higher
than justice. Not a man could live if he was bound
I am held responsible for obedience to it, I am a
dead man."

This principle of toleration with imperfections is

This principle of toleration with imperfections is to me the first twilight dawn of the conception of true religion. It is right here that Christ reveals the true moral government of God, makes God in his own nature—lather, schoolmaster, patron, friend, redeemer. When we see that there is a devil in the hearts of men we should have patience, forbearance and charity for them. There is no legal or commercial element in divine justice.

WHAT CONSTITUTES GUILT.

A large part of sinning may be called infirmity; it is only that part of sin which can be avoided which constitutes guilt. Our Lord reveals no other experience but universal sinulness. Living is a mighty mystery. Have patience and pity with sin and hope and pray for redemption. No government can be administered in this world that does not make allowance for sinning. A man should not lose hope because he sees that he is imperiect. God knows that we are all sinul; but the thought of God is not a thought of anger. Where wrong mounts to heights we are pumished, and the pumishment and praise are means to an end. God has not cast them abroad in their helplessness; there is something in God

DIFFERENT FROM JUSTICS.

For I am persuaded that neither death nor life, nor angels nor or incipalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHRIST EPISCOPAL CHURCH.

Glorying in the Cross of Christ-Sermon

by the Rev. Dr. Partridge. The rector of Christ Protestant Episcopal church, on Bedford avenue, the Rev. Dr. Partridge preached a practical discourse yesterday morning, taking for his text Galatians vi, 14—"God forbid that I should glory save in the cross." In his introduc-tory remarks the preacher said that few men un-derstood those words experimentally as St. Paul did. It was one of those deep sayings which must come from the ground of a heart renewed by the power of the Holy Ghost, or it would be nothing more than a sounding brass or a tinkling cymbal. The words of the text were uttered by a young The words of the text were uttered by a young man at whose feet they laid the clothes of Stephen, the man of God, as they prepared to stone him. No man of all Israel had greater reverence for Jewish Institutions or greater love for pomp and splendor in religion, and no man was more prejudiced against all other creeds and rituals than was Saul; and could any one have approached him when his hateful zeal was at its height and say to him, "The day will come when thou shall say, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world," he would have exclaimed.

"is they servent a god that he should say this thing?" Such a conversion to the Christian faith seemed almost impossible, for Saul was far from the kingdom of heaven. He was rich in mind, rich in purpose and in zeal, and yet how hardly shall they who have such riches, jet how hardy shall they wao have such riches, living in attachment to error, enter into eternal life? But what is impossible with men is possible with God, who doeth wonders; and great is the proof of this in the fact that saul of Tarsus ettered the words of the text, "God forbid that I should glory save in the cross." The apostle meant more by this expression than glorying in the symbol of our faith, and glorying in the principles and teaching of Jesus Christ. But little did men know of Him who regarded Christ simply as an exaited exemplar and a matchless teacher, for it was at the foot of the cross the world must learn His grandest attributes and greatest achievements. There a ray of glory encircled Him which eclipsed all earthly splender and revealed His Godhead, crowning Him with immortal giory and honor.

THE CROSS

presented to mankind now as to Paul the same beauty and loveliness, shedding upon all who came within its hallowed influence the same blessings, and making men, women and children partakers of His death and resurrection who died thereon. Dr. Partridge then proceeded to show that men should glory in Christ coming to the cross. It was living in attachment to error, enter into eter